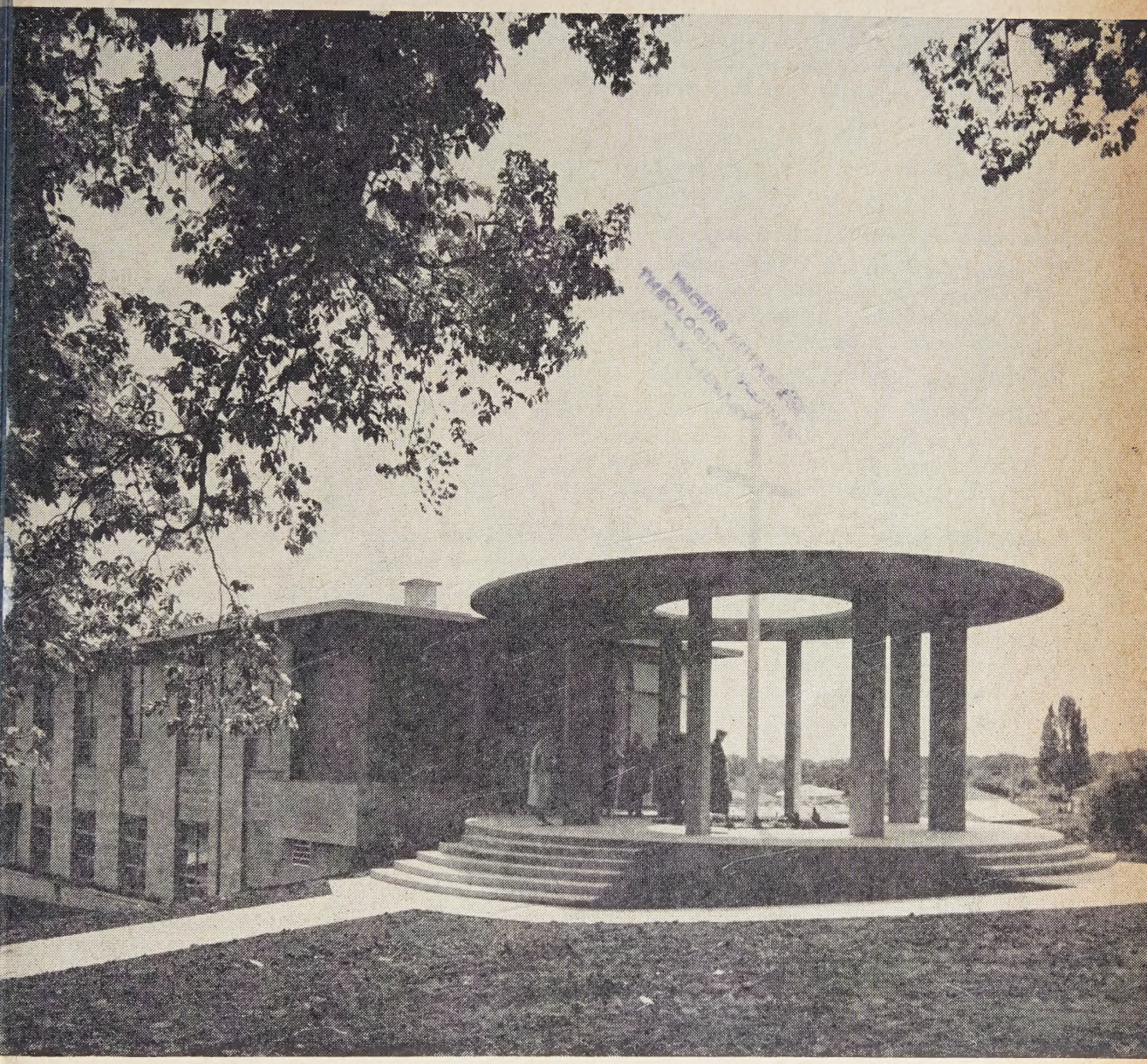
Lutheran Herald

t 9, 1960 • Vol. 44 • No. 32



Lutheran Church of the Cross, Victoria, B. C. (See story page 22)

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- **Observations on a Political Convention**
- **East German Filming Begins**

The Lord Is My Shepherd—But

By Barbara Jurgensen

The Lord is my shepherd

But Lord, you know I don't have time today for you to lead me. Perhaps tomorrow—or the next day.

I shall not want

I know that I don't actually want for the necessities of life, Lord, but there are so many things I could use—a color TV set, for instance, and an outboard motor, and more money in the bank. Come to think of it, there are a lot of things I want!

He maketh me to lie down in green pastures

In green pastures! I certainly don't have the time to go out and lie down in some grassy meadow. I've got *work* to do!

He leadeth me beside the still waters

A pleasant enough sounding phrase. I hope that some day in Heaven I'll take just such a stroll with you, Lord; but you know how it is here—committee meetings, drives, programs, luncheons, dinners—

He restoreth my soul

He what? Oh, restoreth—like when you take an old chest of drawers and refinish it so you can use it some more. That's a lot of work, isn't it? Well, if you want to, go ahead, Lord, but I can just as well keep on using my soul the way it is.

He leadeth me in the paths of righteousness for his name's sake

I'm all for righteousness, Lord, but I have my work to do. I can't sit with my hands folded and let the world pass me by.

Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me

You will be with me, won't you, Lord? I can't go through that all by myself!

Thy rod and thy staff they comfort me

How about a little more staff and a little less rod? What are you trying to make me into—a saint?

Thou preparest a table before me in the presence of my enemies

So far it's been me watching my enemies feasting and making merry. Let's show them!

Thou anointest my head with oil

What for?

My cup runneth over

Actually, there are a few more things I would like that I forgot to mention—a bigger freezer, a power mower, a set of encyclopedias, an electric dishwasher, a built-in oven, a stereo record player, a new summer wardrobe, a second car, a trip to Hawaii. . . .

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

I'm kind of busy right now, Lord—but you will save room for me, won't you?

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The Lord Is My Shepherd—But
The 23rd Psalm with reflections by the natural man. Barbara Jurgensen is the wife of Pastor L. R. Jurgensen at Scandinavia, Wis.

The Lost Dimension in American Politics
Some observations on the religion at the Democratic National Convention. James A. Bergquist is assistant pastor at Our Saviour's Lutheran Church, Los Angeles, Calif.

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Green Lake Bible Camp near Spicer, Minn., looks forward to many new experiences. The Rev. O. B. Endresen is director of the Book Mission of the ELC.

10 Miles West of East
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For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

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Official organ of The Evangelical Luth Church. Published weekly by Augsburg P lishing House, 426 S. 5th Street, Minn olis 15, Minn., Randolph E. Haugan, Ge al Manager; Albert E. Anderson, Circ tion Manager. Subscription price, Un States and Canada, per year $3.00. Secc class postage paid at Minneapolis, M Printed in the United States of Ame by Augsburg Publishing House, Minneap 15, Minn.

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The Lost Dimension in American Politics

By James A. Bergquist

The whirlwind of the Democratic National Conven-
n blew into Los Angeles last week and left in its
ke one inescapable fact: Senator John Kennedy, a
man Catholic, quickly and decisively won his party's
mination for President. For a great many Americans
nomination was the happy reward for four years
intensive campaigning and the fulfillment of their
ligh Hopes." For others, among them many con-
ned Lutherans, their worst fears and apprehensions
d suddenly found concrete cause for expression.

There is no question but that the "religious issue"
ll be discussed with incision, fervor, and thoroughness
ring these next four months. But, strangely enough,
e issue of religion was scarcely mentioned in the
tual convention and nomination process. There are
o possible ways in which religion could have been
portant at the convention: either in connection with
ennedy's Catholicism or, more generally, as the ex-
ession of an underlying concern for and faith in the
ll of God in relation to crucial political issues. *My*
illusioned conclusion is that in both cases religion
ayed nothing but an insignificant and sometimes dis-
norable role in the convention. Perhaps the following
servations can make plain this conclusion.

The Religious Dimension

I do not pretend to write as an expert observer of
litics or religion. But I did have the good fortune
being able to observe the week-long affair at rather
se range, both from the convention arena itself and
rough a series of rubber-necking excursions to the
rious campaign headquarters and rally points in Los
ngeles. There was little indication that religious issues
re ever seriously raised. I spoke to a dozen or more
legates from various parts of the country and for all
them the question of Kennedy's Catholicism was not
live issue. There were no demonstrations against the
nator on these grounds; no speakers raised the issue
public; the radio, television, and newspapers rarely
nsidered the religious dimension. In short, outwardly
least, the issue of Senator Kennedy's Catholicism
emed not to be a factor raised against his nomination.

Why did religion play such a minor role in the actual convention? I believe that we can detect at least three possible reasons.

One reason must certainly lie in the fact that *the party leaders deliberately chose not to let the religious issue arise.* Kennedy was attacked by the other candidates on the grounds of his inexperience, his youth, his Harvard-ness, his absenteeism and his health—but never on his Catholicism. The conclusion seems inescapable that his party considers his faith more of an asset than a liability.

A Deeper Level . . .

Another factor contributing to the relative silence on the religious question must have been that *the Roman Catholic Church itself, for understandable reasons, chose to remain in the background.* It is interesting to observe that not once could any priests be seen among the huge crowds at the airport, the downtown hotel area, or in the vicinity of the Sports Arena convention site. Even when Cardinal McIntyre arrived to deliver the opening invocation, he came without priestly escort. An amusing sidelight took place one evening when hundreds of delegates were startled to observe two men dressed in clerical garb wandering up and down the corridors wearing pie-plate-size Stevenson buttons. I recognized the pair as a Lutheran pastor and an Episcopalian brother-in-the-cloth.

A third and more serious possible reason for the minor role played by religion at the convention lies at a deeper level: *the general inability of the modern American mind to escape its secularistic mold.* Dr. Charles Nielsen of the school of Religion at the University of Southern California has often remarked that America has not really taken religion seriously since the time of Jonathan Edwards. Dr. Martin Marty's study, *The New Shape of American Religion,* documents almost to an exact degree the inroads of secularization. Perhaps it should not have been unexpected, therefore, that the convention reflected this attitude. Religion is not a real issue for the majority of Ameri-

cans because we have forgotten what it means to believe in the Lordship of Jesus Christ in the light of the First Article and the Fourth Commandment.

One of the most disgraceful aspects of the convention was the attitude of utter, cynical disdain toward the invocations. The vast crowds in the arena paid absolutely no attention to the prayers which opened and closed each session. The press went on working; the delegates continued to caucus and visit; the galleries observed with a detached disinterest. Only those on the rostrum who were in danger of being viewed on television made any effort to stand at reverent attention. The convention as a whole neither knew nor cared whether they were praying to Molech, Buddha, the spirit of Thomas Jefferson, or the Creator and Savior of all.

Drama of Dedication

There was one drama of dedication and faith, however, which did sincerely invoke trust in the guiding power of Jesus Christ. I refer to the profound religious expression which took place on one of the broad patio areas in front of the main gate to the convention site and which, so far as I know, has received no national press or television publicity. There a group of negro and white students under the leadership of Dr. Martin Luther King carried out peaceful but pointed demonstrations in behalf of a strong civil rights plank in the party platform. The demonstrations were undergirded and reinforced by the prayers of Negro leaders who, kneeling on a special bench in the hours before the beginning of the sessions and in full view of the arriving delegates, prayed continually and audibly in the name of Christ for racial justice.

So, from the standpoint of religion, the Democratic convention was one of paradoxes and contrasts. Invocations were offered, but ignored; Christians prayed fervently for fair civil rights decisions, but a Lutheran governor and a Lutheran congressman were among the Southerners who attacked the party platform statement on equal rights for all citizens; and, somewhat ironically, the Lutheran governor of Minnesota made the nomination speech for Kennedy, the Catholic Senator, while a Catholic senator from Minnesota nominated Stevenson, a Protestant. Again the conclusion cannot be escaped that religious issues played no decisive roles in the business of selecting the Democratic nominee for President.

What, then, should be the attitude of the concerned Christian regarding the religious issue? It is a diff question to answer, but perhaps the events of the De cratic convention can provide us with two or t guiding considerations.

First, as Lutherans we can probably be thankful the Governor Freeman for Vice-president campaign not succeed. If it had, most of us would have undo edly viewed the combination of a Catholic and a theran on the same ticket with extremely mixed ings.

Second, perhaps we must face the *possibility* that "Catholic" question is not an actual issue. The deleg to the convention did not seem to think that it a position which is the present claim of both pa *The American Lutheran,* a publication of the Luth Church—Missouri Synod, recently conducted a posium on the issue. Many of the writers concl that (1) a Roman Catholic president was inevi sooner or later in view of the sizable Catholic min in our country today (around forty million Catho and (2) the Presidency is protected by constituti guarantees which, combined with the searching p glare of publicity, would effectively block any pote Catholic political aspirations. Whether this line of th ing is true or not (and I believe the problem t much more complex than stated above), it is on ternative to consider.

A Compelling Consideration

Third, and this is the most compelling considera of all, we ought to be alarmed and upset by the fri ty with which Christian faith is treated. If we op Kennedy on the grounds of his Catholicism, we do so because we are convinced that a Roman Cat in the White House would hinder the free cours the proclamation of the Gospel. We must resist over-simplified cliche that "a vote for Kennedy vote for the Pope," a point of view which can too e arise from something less than evangelical concern

In short, we must first decide whether or not nedy's Catholicism is a potential threat to the Go then we are in a position to decide between the candidates on practical and political grounds. Bu must seek to make our total decision within the fr work of the conviction that God is the hidden H and Guide in all governing institutions, who both us into judgment and blesses us with His provide care. It is this dimension that must somehow be rest to the American political and religious scene.

...Can God Be Restored to American Politics?

Out-of-Camp Camping Area Dedicated

By O. B. Endresen

At the time of year when most Church groups are ›king back on a camping experience, the Green Lake ble Camp near Spicer, Minn. is looking forward in veral respects.

This forward look that anticipates many new and aningful experiences in the future is due to the de-lopment of an "Out-of-Camp" camping area.

Upon the recommendation of the National Bible mp Committee of the ELC, this Southern Minnesota C-owned camp purchased 40 additional acres of oded land a few years ago. On this land they have ected a circle of rustic buildings—four cabins and one dge.

This new camping area will have many uses. One of e most significant is that it will make possible a versified program for the summer camps with more phasis on the individual camper. Small groups of mpers will spend a day and night or sometimes just few hours in this secluded spot with their counselors d leaders. This type of "out-of-camp" camping is a rt of many professional camps and has proved to en-t maximum participation by individual campers in e program set up by the leaders.

In addition to its summer use, the new area will be ailable to church groups for week-end or short-time riods during the entire year. The cabins are all uipped for winter weather and will make ideal base commodations for winter sports groups.

The new facilities also will be used by the family mps which have become a popular part of the year's ogram on the grounds. The wooded area provides tter opportunity for nature study, cook-outs and the velopment of other camping skills.

The new camping area was dedicated just before e opening of the camp's summer season. The audi-ce at the dedication consisted mostly of men in work thes who were spending a "work day" at the camp. ne men are members of congregations in the nine cuits of the ELC that now own and operate the mp.

The board of the camp, its staff and the people of uthern Minnesota who are its owners are convinced t the new facilities at Green Lake will make possi-a more effective and far-reaching program of Christ-ntered Church camping in the future.

The unusual "Stav Church" Chapel at Green Lake Camp lies midway between the original camp site and the new property.

One of the winterized cabins of the new camp area.

Board members and camp staff participate together in camp clean-up day.

A full-length film depicting Christianity's struggle against Communism is being filmed . . .

Ten Miles We

The grimy-faced workers at the machine tool shop in Moelln, Germany, were busy pouring molten steel. The fiery glow threw their shadows high and weird unto the walls about them. The smoke rose billowing. A screeching steelsaw emitted fountains of sparks.

Work at the "Heidenreich & Harbeck" mill proceeded as it has for years and years, but there was something very odd about the privately-owned factory ten miles *west* of the Iron Curtain which divides Germany.

A sign covering most of the wall inside the mill's largest hall said, OUR STEEL MUST BE STEEL OF PEACE — THEREFORE — DISARMAMENT AND COLLECTIVE SECURITY! From another wall, a red banner screamed in bright white letters: FOR GERMAN-SOVIET FRIENDSHIP!

Outside the mill, one had to look carefully for the small plaque stating that this is a "Heidenreich & Harbeck" enterprise, but from miles away one could make out the giant sign, "THE PEOPLE'S OWN MACHINE WORKS!"

And it wasn't just the mill that was showing strange signs this summer in Moelln.

Inside the red brick school building were busts of Marx and Lenin. The classroom walls sported draped portraits of Ulbricht and Piek and other German Communist leaders. Amid, the old, high-ga buildings enclosing the cobble-stoned streets of med Moelln, people often stopped to gape after tr loaded with flag-waving youngsters dressed in g blue Communist youth uniforms and singing song one expects to hear west of the zone border in many.

Even outside Moelln, an old but certainly repu farm suddenly showed the sign, "AGRICULTU COLLECTIVE, OSTERSTADT, NO. 6." Yet, all didn't mean that on July 4, 1960, the Iron Curtai Germany had suddenly been moved ten miles ward.

It only meant that Moelln, a jewel of medieval a tecture set in a romantic, typically Northern Ger landscape, had been transformed for six weeks in "socialistic community" for the shooting of a new tion picture by the Lutheran churches of America w sponsored the creation of the successful "Martin ther" film.

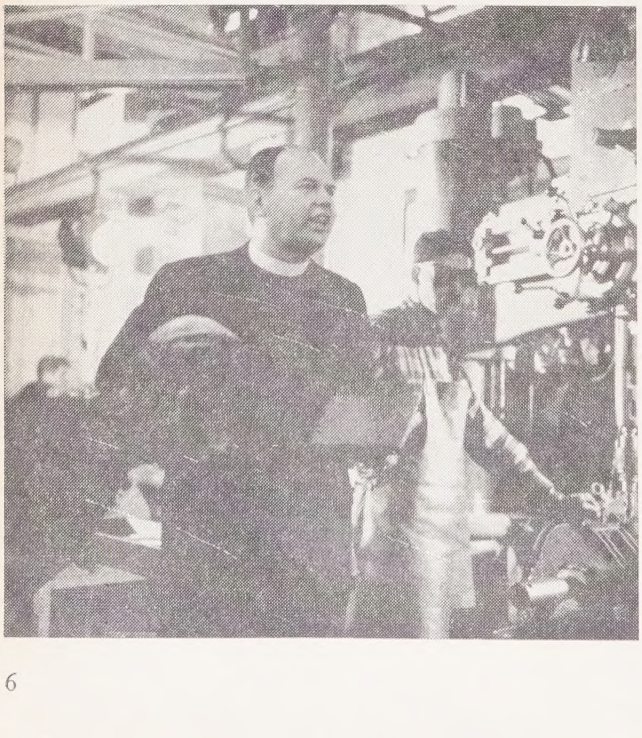
The new film, tentatively entitled "In My Fa House," will be about the struggles of Christia maintain their faith in an East German town n Osterstadt.

There is, in reality, no Osterstadt in East Gern But there are hundreds of towns there in which C tians these days must make fateful decisions bet remaining steadfast in their faith or getting a under an atheistic regime that will tolerate no loya principles other than those laid down by Marx Engels.

The motion picture for which Moelln was "te rarily socialized" will tell the story of a Lutheran ister coming to serve a parish whose previous p has been imprisoned by the Communists, and c 15-year-old son, Peter, who wants to become a mus yet knows all doors will be closed for him unle denies the faith that is his own and his parents

It is a struggle which today is being fought in dreds of German towns that for centuries, like M have grown around their high-spired Lutheran ch es. Today they are being transformed into "so communities," where the church shall have no

Dr. Oswald Hoffmann of Lutheran Hour fame and secretary of Lutheran Film Associates, leads devotions amid the machines in a Moelln factory before the filming begins.



East

By Alex Liepa

school children there are brought up amid signs
ing them: YOUTH FOR MARXISM! — FOR
ACE, SOLIDARITY, FREEDOM! — WE STUDY
D WORK FOR PEACE THROUGH SOCIAL-
!!

is in such a school that Peter, the pastor's son in
new motion picture, is being advised by his teacher:
ur father has every right to his . . interpretations,
I'm sure what he has taught you he *thinks* is true.
times are changing. . . . When you get out in the
ld, in this era of the atom and the sputnik, people
't ask, or even care, whether you know the Cate-
m—or even the Ten Commandments—or the fairy
s of the Bible . . . I see you want to go to music
ol—then your political background is even more
ortant. Nobody stands outside society, especially not
acher, an artist!"

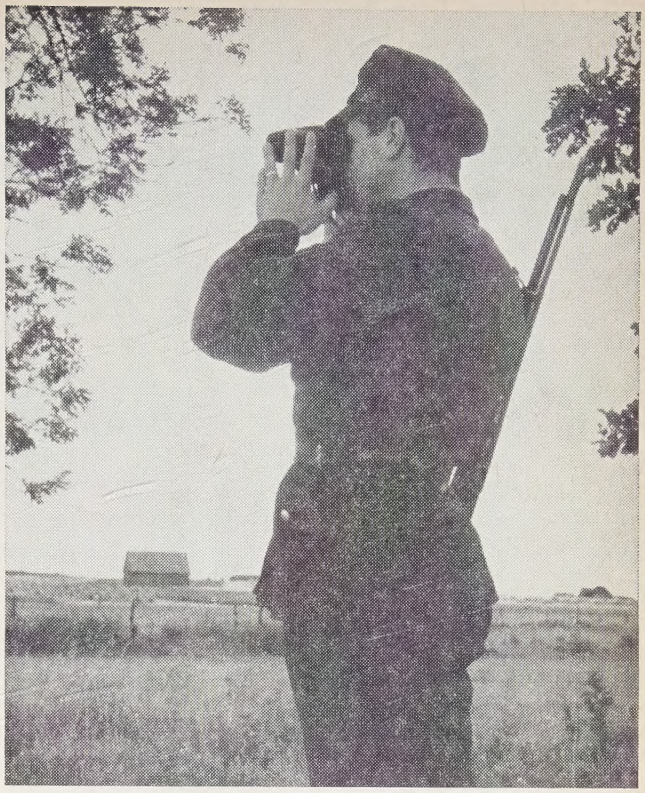
his is what the new film will be about: Peter's
ision whether he, a boy of fifteen with all his future
ad of him, shall place himself outside a society that
theistic, or outside the church of which his own
er is a minister.

llan Sloane, author of the "Martin Luther" film,
nt three years on the script in close cooperation with
gious advisors representing the National Lutheran
ncil and the five major U.S. Lutheran church
ies which support this project.

very effort was undertaken to make this motion
ure not only a gripping drama that ought to spell-
d audiences all over the free world, but also to make
true and accurate account of what really goes on
he lives and souls of the people who for fifteen years
e lived under Communism in the part of Germany
was the cradle of Lutheranism.

s the shooting began amid the noisy machines of
eidenreich & Harbeck" in Moelln, Dr. Oswald C.
Hoffmann, Missouri Synod minister of Lutheran
ur fame and secretary of Lutheran Film Associates,
nted out that the motion picture will tell the story
he apostolic period in a modern setting—Christian
h struggling in an uncongenious environment of
atorship, oppression and atheism.

obert E. A. Lee, executive secretary of Lutheran
n Associates, added that "it is the story of Christians
ggling to live an honest life in the climate of a



A Western zone guard at the German border peers through his glasses at the East zone.

hostile regime. It is really the age-old story of whether or not a person must compromise his principles and convictions because of the demands of society.

"In East Germany today," he said, "the story may be more pointed, but even in an opulent society there are similar problems."

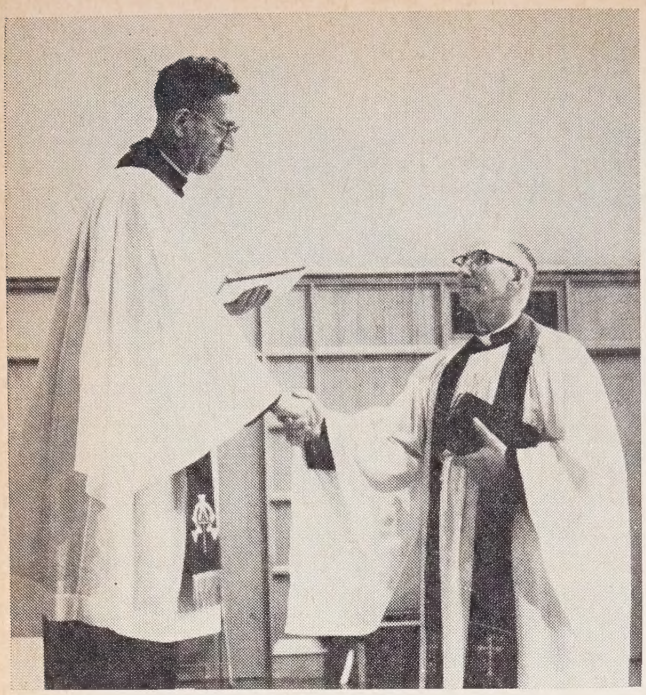
"This is a picture," said producer Lothar Wolff of Louis de Rochemont Associates in New York, "which I think is important because it will confront people with problems each man should face and try to solve for himself."

Mr. Wolff, who also produced the "Martin Luther" film, and director Stuart Rosenberg, who has over 250 American television shows to his credit, have assembled an international cast of British, French, German and Austrian actors to portray both Christians and Communists.

Working with the crew of technicians behind the cameras in Moelln, are a number of special advisors on life under Communism, who are themselves recent refugees from East Germany.

The shooting that will be continued in Berlin and in film studios at Hamburg, is scheduled to last until mid-August. The release of the motion picture, expected around the end of this year, may well become another milestone in the U. S. Lutheran efforts to use the theater screen for spiritual as well as entertainment purposes.

What May



Dr. William Larsen, left, secretary-elect of The American Lutheran Church, installs Dr. E. C. Reinertson as president of the Southeastern district, one of the 19 divisions of the new Church.

We have just come from the last U.S.A. District Convention of The American Lutheran Church held July 1st in Huron, S. Dak. When this editorial is in print, the Canadian District Convention will also have been held. We have brought reports of most of the conventions, and as we have read them we have received the impression that the office of the district president, and rightly so, is very highly esteemed. All convention reports have featured the election of the district president as the main news. The election of a president and the budget have been the only two items in each report.

The importance of the DP office was brought out in a series of articles last winter by Pastor A. C. Lehman. Our experience on the South Dakota planning committee and conversations with pastors and some district presidents make us bold enough to write a few comments about the DP office.

Let us first note that we believe the district presidents are all devoted men. They are elected because the pastors and the congregations think they have the proper qualifications for the office.

The DP's all hope to make a real contribution to the district entrusted to them. They hope to have good pastors and that the district will support The ALC well financially.

However, we have detected a bit of uncertainty on the part of some of the men elected. This uncertainty may be sheer Christian humility, but it may also be because the office of the DP has never been well defi The DP's are willing servants, but this very willing may often lead them astray. It may make them tr undertake the impossible, sometimes against their b judgment. The involvement in too many details weaken their energy and effectiveness.

The first important point for a DP is that he is a tor's pastor. The pastors need the friendly and w hearted counsel of the DP. This is no doubt the greatest task. We think especially of the younger They come out into the congregations eager to succ They want to make good. But they are often d pointed. They meet problems which cannot be so overnight. They become impatient. As we think on our own parish ministry we think of the firs years when Pastor C. C. Kloth was our district p dent. His quiet counsel to an impatient young man never be forgotten. We could sit till the wee hou the morning talking church and theology. One n he said a prayer for the young pastor.

The Pastor's Pastor

The pastor is often very lonely. He cannot co in his people, and often he does not dare to confid his brother pastors. He needs a friend, and the DP be such a friend. The first two-three years in the istry can mark a man for life. It is during these especially that the pastor needs such a friend as the may be. If the DP has a genuine love for the it will create an attitude between the DP and the tors, which will be felt in the whole district.

When the wise DP visits the pastor he will be to detect what is on the heart of the pastor. He wi able to detect whether he is worrying about mere cess or whether he has the mind of Paul worrying a the spiritual growth of his congregation. He wil able to see how the pastor takes the pressure synodical headquarters with respect to the budg

pected of a District President?

By John M. Jensen

share. He will be able to encourage the pastor to in his originality so that he does not become a mere iformist, which is the tendency today.

The DP should not always talk about how he used do it. This is a temptation of all of us. But it is of le value for a pastor in a small and difficult congre- ion to hear about the DP's successes in his former igregations.

The pastors' pastor should be a man to whom the n can talk confidentially. The DP should never di- lge what one of his pastors tells him. A pastor should ver talk to any one about his own parishioners, not en to his wife, when they confide in him. This should o be the rule for the DP with respect to his pastors. e should not discuss anything about a man with the ner DPs, for then it soon becomes common knowl- ge. We believe this is a point where the DPs should very careful.

The DP can recommend a man to a pastorate without owing all the gossip about the pastor.

The DP should be a good theologian. We do not nk of him as a theologian ready to be called to a minary professorship. But he should be deeply steeped the theology of his church, and he should keep up th the theological thinking of the church at large. any of the problems in the congregation are to a eat extent theological in nature. They cannot always solved by an expedient and efficient administration. But if the DP is to be a postors' pastor it goes with- t saying that the pastors and the congregation should t expect him to be an errand boy. Peter's view that is not right that we should give up preaching the rd of God to serve tables" (Acts 6:2) holds good for e DP. He should not be expected to come to every niversary. He should not be called upon to dedicate ery new piano and kitchen in the church. He should t be called to do every little detail, for this lowers e office and makes him less effective. How can he be heologian and maintain a calm judgment if he is to chased about to everything.

Here we think that as the new district presidents start out they will be wise if they expect a great deal of the officers of the conferences. These conferences will be organized in the fall. It is in these conferences the new church will become real to both pastors and lay people. Here is a chance for the DP to have some very worthwhile meetings both of the congregations and the auxiliaries. Here he can come and deliver a message worthy of a bishop.

The DP can use the conference officers to guide many pastoral changes within the conference. Much detailed work can be done by the conference president with respect to call committees. A long distance call from the DP should often be sufficient for the conference president. If the DP knows how to magnify the offices in the conference, his own office will grow in influence. This will help him to be the man of God he should be.

A Sixth Sense

A man of God does not try to make himself popular with the pastors and the people. They will come to appreciate his deep concern and his good advice. They will know that they can trust him. He has their personal problems at heart. It will be a joy to have him visit.

Such a man will develop a sixth sense which enables him to know where he is most needed. This is also true of a pastor in a congregation. A good pastor does not run about calling on people indiscriminately. This wastes his time. He does not just call to make friends with those he likes. No, he goes where the Spirit leads him, and the Spirit always leads him to those in need.

It may be daring of an ordinary pastor and editor to write about the DPs. But we wish them well. They need divine wisdom as they begin their work in a new district. The first two-three years of work may become traditional in the new church; that is why the DPs have such a great responsibility, which they should be given sufficient time to ponder and work out.

Correspondence

Let's Get Some Answers

► I certainly would like to agree with the other readers on Karl Olsson. His writing is an enjoyable and very worthwhile part of your weekly publication.

An equally worthwhile addition to the Lutheran Herald would be in the inclusion of a column on spiritual questions and answers. Perhaps a poll of your readers would show it is warranted. Our family feels it would be of vital interest to everyone.

Thanks for a good magazine.

Mrs. Adolph Kaski
Fortuna, California

To Hymnal Committee

► A lot has been said and written about the new hymnal. Perhaps too much. According to my humble opinion it represents an immense amount of work with much credit to you men who engineered the job well done. However, there are a few suggestions I beg of you to consider should the time come sooner than we think for a revision.

Many of us wish that the liturgical settings would be simplified. In many churches abbreviations of all kinds are being made by designations in the Order of Service in printed bulletins. We were in one church recently where the congregation was entirely bewildered and confused. The continuity, coherence, edification, and ecclesiastical decorum were lost. Please revise it at least in one of the settings so the plain common worshipers may be edified by it.

Then I like to ask, like so many have already, would it be possible to drop some of the less "singable" tunes? And also eliminate just historical curiosities? Would it not be possible to agree on one single tune for a hymn? We have many with two tunes, and even three tunes for the same text. It would give room for more of the favorite hymns, and perhaps new ones of Lutheran origin which had to be sacrificed. And would it be possible to bring into the hymnal some work by Dr. F. Melius Christiansen, the very top-notcher in American Lutheran Choral music? His name is conspicuously absent in the entire book.

I also like to ask the committee if it would not kindly restore to us the capitalization of Messianic names and the solemn personal pronouns referring to Christ. The new R.S.V. and most of the hymnbooks use the capital forms. The Lutheran Hymnary and the Concordia both regularly and appropriately used this method. Let us give just a few samples to illustrate. In the two books just mentioned for instance we joy to sing: "Built on the Rock the Church Doth Stand," but in the Service Book and Hymnal we have: "Built on a Rock." That is quite different. Won't you please restore: "THE ROCK" to us? And other places similarly used?

We are sure the committee will be quick to admit that re-vision should precede revision.

(The Rev.) Johannes Hoifjeld
Sacramento, Calif.

Capital Punishment Defended

► Please permit me to answer a recent letter published in your column, regarding "capital punishment" or the taking of a man's life by the state as punishment for criminal murder. May I point out that God said to Noah: "Of every man's brother will I require the life of man, whosoever sheddeth man's blood, by man shall his blood be shed," Genesis 9:6. In the New Testament Paul says in Romans 13:1-4 that the government "is ordained by God for the punishment of evildoers,"—verse 4: "For he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." So we see that God himself would be "consenting to his death." I am greatly surprised that our Church should have "presented both sides."

G. E. Wartchow
Milwaukee, Wis.

Thanks for Field

► Thanks for the hymn-of-the-m articles by Dr. Field. They are hi interesting and a worthy additio the Herald.

(The Rev.) Richard S. Hans
St. Paul, Minnesota

Causing Dissension?

► I read the article "Men vs. chines" that appeared in the Jul issue of the Lutheran Herald.

It seems to me that a church p should confine its articles to ch and religious matters and not an argument regarding labor and m agement.

The picture accompanying the cle looks as though it were take a foreign country like Russia.

The church, as a whole, did a derful job in uniting the three ch bodies and now let us work tog and not start any arguments that cause serious dissension.

I am very much surprised that editor allowed that article to ap in the Lutheran Herald

Hugo L. Vits
Manitowoc, Wis.

Contrary to Reader Vits' opinio is our feeling that the article ref to raises questions which are ex down the line of the type of co for all men and their needs calle by Dr. F. A. Schiotz after his ins tion as the first president of American Lutheran Church. By way, if you will use your magni glass you will see that the picture not made in Russia, that the bui from which these men come is o the plants of a United States Corporation. —The Edit

Unsecluded Cemetery

► Regarding your "Augustana S Centennial" (6-28): The cemete as unsecluded as possible. An state highway courses right by it. Jefferson Prairie is not "a tiny community." Rather large, along state line east and west, and exte several miles north and south. known locally as well as to c historians.

(The Rev.) Olaf Lysnes
St. Paul, Minnesota

No Ease in Zion

Motel Miseries

I don't know why it is that we cannot ever find the ght motel. We have books and listings; we stop at the andard stations, but when we finally curl up at Resta- hile Lodge, (if we do), something is wrong. If we —aye, there's the rub. For I suspect that part of the oblem is getting there.

We are not the kind of people who say, "On Mon- y we'll be in Hazel, on Tuesday in Laurel, on ednesday in Horse Chestnut . . ." and then proceed to ire ahead for precise accommodations. Not we. Like braham we start out with fuzzy ideas of where we are ing and when we shall get there. The results are not sastrous but disquieting.

Lodging for the Night

There was, for example, the time when at sundown e quite unexpectedly ran into Bear Mountain Park. ow this is the sort of trip which must be *planned*. ut we found it fascinating to drive and drive and iral and spiral until from the giddy top we looked wn upon the friendly immensity of the Hudson. nly as the sinking sun gilded the river and the last rd ceased to twitter did we think of lodging for the ght.

"We are," I said, with the pompousness of the in- cure, "within a few furlongs of Bear Mountain Lodge, hostelry renowned in song and story. Let us repair ither."

We repaired thither and found that the prices were npossible and the terms inapplicable. It was an Ameri- n plan lodge which would have set us back sixty- ven dollars for a few hours sleep and a lot of atmos- here.

We drove on. Ah those three short words! What ountains of misery they contain! We drove on. After l, were we not within bowshot of New York City here the motels lie back to back like hake in a fish arket? We were, but they didn't. I don't know how any hours later, after an endless drive along Merritt arkway, we finally slipped down into New Jersey, here, as the man in the billed cap had promised us a undred miles ago, we would find oceans of motels. We d, but we were reminded of Coleridge's lines, "water, water everywhere and not a drop to drink." There were motels, but on every stern facade there shone in red neon the cold words NO VACANCY.

We finally found something. When the lady took my money, she seemed hesitant. She said, "If you close your bathroom window real tight, maybe they won't be so bad." When I looked puzzled, she laughed embarrassedly and said, "You know, the semis. It seems they're getting worse all the time."

Reinhold Niebuhr once published a prayer for the burden-bearers of the world, and, if I remember correctly, he said something about truckers. I understand his sentiments, but I have never been sure why these courageous pilots of the concrete must shift into all sixteen gears when they pass my window. That memorable night in New Jersey, I am sure they were in the room with me. They came through the cracks in the bathroom. They were, in Tennyson's great words, "nearer than breathing and closer than hands and feet."

Holy Wisdom

It is, perhaps, ultimately a matter of wisdom and humility. The truly wise man realizes that he is a man and that he must make provisions for the future. He is not an angel who can roam around on unwearied pinion. At night, like all mortal creatures, he should come indoors, close the shutters against lunacy and pestilence, consume his gruel, commend himself to God, and retire to his pallet.

There is a streak of wilful pride, what the Greeks call *hubris,* in a man who, when he should be satisfied with St. Louis, tries to make it all the way to Kansas City. His just punishment is to find all the AAA courts closed and every landlord in bed with his children.

Editorials...

District Convention Reflections

Just as the constituting conventions of the districts of The American Lutheran Church were beginning, we held forth here briefly on the significance of those conventions ("The Districts Are Meeting," May 31, 1960). We stated then that we hoped to return to an evaluation when all nineteen meetings had been held. The last one was completed two weeks ago, so this is the proper time to keep our promise.

Our first comment is that our "prediction of things to come" proved to be reasonably accurate. The unity of our new Church *was* tested, and we contend that it stood the test well. Actually, it is chiefly to that point we want to address ourselves in this editorial.

Of course the most important matter of business before each convention was the election of its district president. There the distribution among the uniting Churches could hardly have been improved upon. Nine of the districts elected men from American Lutheran Church, nine from The Evangelical Lutheran Church, and one from United Evangelical Lutheran Church. Except in three instances it was the Church having the largest membership in the district which supplied the man. That was, of course, to be expected.

The important thing, however, is that we heard almost no adverse criticism from the group or groups which found themselves outvoted. On the contrary, we heard much sentiment to the effect that, now that we are united, it does not, after all, make a great deal of difference what background a man comes from—just so he is the man the district itself feels is fully qualified. Nevertheless, we are glad that the division was so equitable.

We were also much impressed by the effort made to select other officers on an equitable basis. This refers to the members of the executive committee. While we do not have complete figures at this point, we have the impression that here also the totals will be found to follow pretty much the size of the uniting bodies. Of course, in districts where, for instance, ALC has almost the entire strength, the tendency was to elect a majority of ALC men, and so on. And that, to us, seems perfectly fair.

No doubt we will all be happy when the day comes that *no* consideration need be given to former affiliation. However, it should be understood that, for a n ber of years to come, distribution of responsibil among representatives of all the uniting bodies wil much more than a matter of either expediency "fairness." If it is true, as we fully believe, that Church has something special to contribute to union, then it is equally true that one of the best for that contribution to be made is through mem ship in offices and on boards and committees.

For the comfort of our ELC folks, it may be ac that events since July, 1959, when the first boards constituted and board executives chosen, have much to do away with the inequities which many felt resulted from those elections. While at that there was a general feeling (at least among ELC ple) that far too many ELC executives had been d nated, the balance has been largely restored now.

This is due to two factors: one is the district elect already referred to. The other is that establishmen associate directorships kept much valuable manpo in the areas of greatest training and greatest pote leadership. As we look over the field, it appears t that only one of the top people of ALC has as yet been continued in the same or similar position he occupied in his Church, and only four ELC. W one considers the very large number of people invol that looks like a fair and equitable distribution.

So, to sum it up, thus far our faith that *unity* preceding the following with *union* has been vindicated.

Getting back to distinctive district impressions, conviction is that, by and large, the districts sho good sense and commendable maturity in setting t respective budgets. It will be recalled that the dis constitution provides that each district shall establi budget to take care of its operational expenses, this b et to be raised within the district. The documents provide that only in exceptional cases shall this bu include benevolence items, and then only with the sent of the Board of Trustees of the Church.

For a district to place its budget so high that it interfere with the synodical budget would, of cours folly. For a district to burden its budget with ben lence items would be to run counter to the theor the district as a working unit of the Church itself there were two dangers to guard against.

It was our conviction that a district was on ground as long as its budget averaged less than a d

r confirmed member, on doubtful ground if the nount was much in excess of a dollar. With few exptions, the adopted budgets leaned toward the conrvative. Of course experience will show in each inance whether a budget has been set at an unrealistic gure. The districts convene annually, so it will be a mple matter to revise district budgets in the light of perience.

The third point we made in our earlier editorial was at the constituting district conventions would prode the first test of the organizational structure—the lity of The American Lutheran Church. In specific ct, it probably did not do so, since each convention as bound by the documents of the Church and could ot enact anything in contravention of them.

However, we came away from the half-dozen or so nventions we attended with the distinct feeling that e first major development in the realm of the polity the Church is going to be a reaching toward more thority within the district. This was especially noteorthy in what we came to think of as the "young stricts." The word "young" does not refer to the age the district, since all nineteen were born within a riod of a couple of months. It refers, rather, to the ewpoint and leadership of certain districts. There is question but that some districts have a "younger" tlook than others, usually in situations where the erage age of the pastors is quite low and where there as been an influx of younger people in the congregaons. In such districts the cry is for more authority lose to home."

A closely related reason why we sensed a desire for ore district authority is the conviction that in such creased authority lies the best possible barrier to both entralized authority" and "headquarters bureaucra-." We are not convinced that there is much danger either, but we are fully sympathetic with the feelings e heard expressed on the subject.

Most fundamental reason for the desire to have more thority in the district seems to be a realization that nly in that way can the work of the Church be kept here it belongs—in the hearts of the people. A church dy of over two million people, in five thousand congegations, served by four thousand pastors—that is a etty sizable proposition! A church body whose legisative authority is a biennial convention of only a thound voting members, possibly meeting far away from e geographical center of the Church—that gets to a rather intangible entity to many! This is particurly true of those from ELC and UELC, who are ed to mass conventions. So the logic is: if it is the strict convention which is close to the "grass roots," all means let us have a district structure which gives district convention something to do.

We have often enough stressed our complete sympathy with these general views. We have been convinced since the beginning of the negotiations that the trend would be in the direction indicated above. We rejoice over it and will welcome any step that the Church takes in that direction.

Please note however: "any step that the *Church* takes." Not that an individual district takes. It is true that the documents of a church body are living, not static. If the Church learns from experience that this method is better than that, this emphasis more beneficial than that, of course the Church will see to it that its documents are brought into conformity. The membership of The American Lutheran Church, however, is made up of *congregations,* not districts. When changes in direction are necessary, it is the membership, through the General Convention, which must make its will known." All of which leads to the conclusion that not "local enthusiasms" but considered action must bring about whatever changes are necessary.

So now, with the nineteen districts constituted, we have come another long step on the way toward the date The American Lutheran Church becomes constitutionally operative. And, even as the Constituting Convention of the Church itself gave heartening testimony to the fact that this will be a genuine union, so have the nineteen district conventions added their testimony.

Up, Not Down, Please

This paragraph is being written because our editorial ire has been at least mildly aroused of late by a statement we have heard some half-dozen times. The conversation has turned to this or that person who for a longer or shorter time has held a general position in the Church, a position which does not seem to be longer open to him. So some well-intentioned brother sighs in resignation and says, "Well, I suppose he can go back into a parish." The words don't say so, but there has at times been a sort of aura surrounding the way the statement is made, as though what he is really saying is something like this: "Too bad that a good man like that must be so demoted. Just think, from the pinnacle of a headquarters job, down to the parish."

We object—strenuously, vocally, with emphasis! If we have understood the first thing about the scriptural view of the congregation and about Lutheran church polity, the highest position a man can hold in the Church is that of ministering in a parish. So we hereby recommend that the statement be revised to read: "Isn't he fortunate! He has done his duty in the general job as best he knew how. Now he is being raised once again to the status of parish pastor. Fortunate man!"

A Study in Numbers

By C. L. Brula

Have you caught the "bug" yet in and from your Bible Study? This "bug," really a very pleasant form of disease, can bear no finer diagnostic title than "THE JOY OF DISCOVERY," a title used for a manual on Bible Study by Oletta Wald. To begin to discover for yourself and by yourself Bible truth and story is truly an emotion-filled experience that leads one on to greater effort, prayer, understanding, and joy-filled satisfaction. Have you caught the "bug" so that you do not need to drive yourself to Bible Study but happily, willingly, and with joyful expectation spend time—surprisingly lots of time—with your Bible?

The Book of Numbers lends itself very well to an adventure in discovery, and really, all you need to take with you is a ballpoint and paper and three (3) simple questions: "WHEN?", "WHERE?", and "WHO?"

1st Study: If you would want to, and have the time, you will get real satisfaction out of pursuing the *"1st Study"* on your own. Do so by simply reading through Numbers, and at every reference to time and place write in the margin the respective question: "WHEN?", or, "WHERE?" or possibly both. Then on paper record each reference to time, "WHEN?", and place, "WHERE?", so that you can follow movement of time and place with reasonable exactness. Also use a map imaginatively. Thereafter you may confirm your findings with the following, or you may begin your study here:

(A). "WHEN?" Numbers calls for careful attention to the lapse of time; therefore one must note carefully how Numbers begins—progresses—and ends. Write your time references on paper as follows: First pick up some locations and time from Exodus: Ex. 15:22, 23—15:27—16:1—17:1—19:1, 2—40:17—(Then continue with Numbers) Nu. 1:1—7:1 (see Ex. 40:2, 17) —9:1, 5, 15—10:11—10:33 (Taberah in 11:3 is only an isolated part of total encampment.)—11:35—12:16 (location reaffirmed in 13:26)—(Note prophecy in 14:32-35) —20:1. The last reference is the first month of the fortieth year as substantiated by 33:38. Extremely mindful of the number of years involved one can next ask: "Where was the time spent?"

(B). "WHERE?" Activities begin in the Wilderness of Sinai, Numbers 1:1 and continue as follows: 1:1—9:1—10:11, 33—11:35—12:16—13:3, 26—20:1 (Remember now it is the fortieth year.)—20:14—20:22—21:4—21:10 —22:1—25:1—26:3, 63—with a summary statement Chapter 33.

(C). "WHO?" Two census for military purp were taken in the Book of Numbers. In fact the name of the Book is derived from the specific num ings, or census. The first census is Nu. 1:1-54. second is found in Nu. 26:1-62. Nu. 26:63-65 tells many remained from the first census. On the of the second census you discover that *a complete generation has come upon the scene.*

(D). By discovering answers to the questi "WHEN?" "WHERE?" and "WHO?" you learn following: (1). A period of forty years is invol (2). Three distinct areas in which movement and acti take place are lucidly presented in Numbers. The is the Wilderness of Sinai. The second is the Wilder of Paran, with a particular location, Kadesh. The t takes in a circuitous routing from Kadesh to Jo near Jericho. It is well to note here that the orga tion of the Book of Numbers is built around t three areas. Further note that one generation, save two persons dies in the wilderness. A new generati raised up.

2nd Study: Numbers 1:1-10:10—"PREPARATIO

(A). Read carefully Nu. 1:1-10:10, and unde every "the Lord said," "the Lord Commanded," o equivalent. Also underline statements that indicate o ence as 1:54; 2:34. By this exercise a cumulative im sion should be made upon you, and it will ready yo a coming contrast. (B). Read through each ch again. Use paper and ballpoint. (1). Set up the arra ment of the Camp. (2). The order of march. (3). function and substitution-element of the Levites. (the taking of another and unique census. WH (4.) The emphasis on spiritual relationships, 5:1- which culminates in familiar words. (5). The cl activities before the march northward begins, 7:1- (6). 9:15-10:10, Signals—

"PREPARATIONS"—truly that. The first chapte Numbers are preparation. So is the study outlin you as above. Much of this study is just hard plo but it lays the ground work for some very dra and tragic lessons that every child of faith needs to l If the groundwork is thoroughly done, you will discovering exactly what happened so that a new ge tion had to be raised.

For the Family Altar

J. R. Hestenes

oward the Tenth Sunday After Trinity — *The Head of the House*

The Epistle: Romans 5:12-21 • The Gospel: Matthew 11:16-24

Monday, August 15
DELEGATED

Isaiah 63:16

Thou, O Lord, art our Father, our deemer from of old is thy name.

Time and again Scripture uses the m "father" as an illustration of what od is like, in terms of His love and e for the family of men. This indi- es the high position a father has in family scheme. He is delegated to be head of the house, the "backbone" the family, the one responsible for well-being of his children. This is igh responsibility, and a Christian fa- r looks to God for his strength. He eds faith, manliness, health and a sense obligation, in order to step up to his d-given work. A good father is a ssing to life.

We thank You, heavenly Father, for ing fathers to earth. Bless those fa- ers who understand their place, and ho apply themselves in all courage to eir rewarding task. Help those who de- nd upon him to express their gratitude. men.

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Tuesday, August 16
SUPPORT

I Timothy 5:8

If anyone does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever.

The first duty of a father is to provide for the needs of his family. He neither deserves the name nor rightfully claims the title "Christian" if he willingly fails his family. A child has a rightful claim on his father's care. A father may provide luxuries if he can, but he must provide the necessities. This requires both management and industry. The whole household should cooperate with father so that his assignment does not become impossible because of demands beyond his responsibility.

We thank You, O Lord, for the good father You have placed in our home. Give him health and strength to bring to our family our daily needs, and train all of us in the practice of good economy for the sake of the well-being of our home. Amen.

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Wednesday, August 17
SECURITY

Song of Solomon 8:7

Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, it would be utterly scorned.

The security a father brings to his home runs deeper than that which is offered by financial strength. In fact, there may be plenty of money but no security. Real security includes the provision of physical needs but more important is love, as shown in firmness of purpose, a sense of "this is our home." A good father is a cornerstone in the family structure, the provider and the *protector* of his own. He loves his wife and his children, and he loves the children all alike. He is the beloved head of the house.

Help us to understand, gracious Lord, the need children have for a real feeling of security in the home, so that both father and mother may conduct themselves in such a way that the little ones will know they are truly wanted and loved. Amen.

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Thursday, August 18
SUPERVISION

Colossians 3:21

Fathers, do not provoke your children, t they become discouraged.

God has designed that as children ow up in a home they are to be nur- ed in the Lord. It is the duty of the ther to discipline his children, correct em when they need correction, praise em when they deserve it. Correction ust be given in understanding. A Chris- n father will seek out the reason *why* child misbehaves. Proper correction de- ands more than a spanking. Consisten- in discipline has great virtue. The best ings parents can do is show the chil- en by example how they should live. ecept and example together make a e team, and one that is easily followed.

Give every father who senses his re- onsibility the good sense to correct his ildren in real understanding and love, that children who grow up in his use will be encouraged to develop into ll-balanced persons. In Jesus' Name. men.

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Friday, August 19
SPIRITUAL LIFE

Genesis 49:1

Then Jacob called his sons, and said, "Gather yourselves together, that I may tell you what shall befall you in days to come."

Jacob was a man full of contradictions and in his life he both pleased and failed God and his own family. In spiritual matters, however, he did very well. He always kept a sense of God, and wherever he lived he built an altar to God. At the close of his life he gathered his sons about him and revealed to them such things as only a close relationship to God would allow. Jacob was a man of prayer such as all fathers should be. When father is a believer he gives the best possible leadership to those who are his.

There are many who are grateful, dear Father in heaven, for the faith that resides in the breast of the one who is at the head of the house. Give grace, dear God, to every father, that they may show themselves strong men in the Lord. Amen.

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Saturday, August 20
GOD THE FATHER

John 14:9

"He who has seen me has seen the Father."

This was the answer Jesus made to Philip, who was having difficulty to understand the fact of God the Father. One thing Jesus came to do was to reveal the Father. Time and again He used the place a father occupies in the family to help illustrate God. Every thought we have relative to the function of an earthly father easily leads us to consideration of the One who has created us and provides for us in every way. For all His sons and daughters on earth He gave His own Son that they might have forgiveness and live. Such is the love of God the Father above.

Our prayer, O God, is for thankful hearts. Your thoughtfulness in planning the care of humanity in both physical and spiritual needs is remarkable beyond our ability to fully value! Forgive our sins and all our lacks, we pray in Jesus' Name. Amen.

At International Assembly . . .

Youth Challenged to Accept New Role

A new role for Europe—not of domination, but of Christian service, especially to countries of Asia and Africa undergoing vast social changes—was envisioned by speakers at the opening of the First European Youth Assembly sponsored by the World Council of Churches in Lausanne, Switzerland.

Some 1,400 delegates and visitors from 15 European nations, as well as another 400 from Asia, Africa, and the Middle East and North and South America, applauded Dr. W. A. Visser 't Hooft, WCC general secretary, who declared that "God has not said His last word in and about Europe," and that a "new vocation" is opening up for it.

Also applauded was the Rev. M. M. Thomas, co-director of the Christian Institute for the Study of Religion and Society in Bangalore, India, who said that "Europe has an historic function to fulfill in world affairs, a vocation humbler in terms of power, but nevertheless a vocation which may not be less significant in terms of service to humanity."

Dr. Visser 't Hooft, delivering the keynote address of the assembly, whose theme was "Jesus Christ, the Light of the World," said that some cling to the old pattern in Europe and refuse to accept the fact that times have changed, while others are convinced that Europe no longer has a vital role to play in the world.

"Only a few," he said, "seek to create a new image of Europe and to discover how it may perform its world task in a different way."

Declaring that the deepest reason for Europe's present uncertainty and frustration is that "we have become spiritually uprooted and the life and culture of Europe as a whole are no longer conditioned by Christian conviction," the WCC executive said that in one large part of the continent "a non-Christian ideology seeks to penetrate the whole of human existence," while in the other lip service is paid to Christian values, but "the decisive forces shaping common life are secular."

He stressed, however, that despite the fact that "Christianity has been more cynically betrayed in Europe than anywhere else," it also is in this continent that many of the purest renewals of Christian faith have taken place, "some of them in our own time."

As examples, the speaker cited "the stirring among the laity who discover their task as ambassadors for Christ in the world," the return of fu mental religious themes in mo literature and art, and "a turnin the Bible as the book of real life

Commenting that "God has not His last word in and about Euro Dr. Visser 't Hooft went on to a series of suggestions about "the to which we are called together."

"We must," he said, "help churches to become aware of t nature and calling as the Ch which belongs to God and is sent the world to reconcile men with G and each other.

New Flexible Forms

"We must equip our churches t form themselves for their tasks in secular world. This means a se for new, flexible forms of life to en the Church to enter again into a ing contact with people outside Church. Here youth groups hav special responsibility.

"We must recover the faith vision that lie at the heart of ecumenical movement and that m not only for ourselves but for local congregations." As long as have self-centered, isolated l

ELC DELEGATES

Youth delegates from The Evangelical Lutheran Church at the Lausanne conference reported here were the following: John Aaker, teacher, Gary, Ind.; Karen Anderson, student, Augustana College; Mary Bergtold, student, St. Olaf College; Eugene Larson, carpenter, Foreston, Minn.; James Olson, teacher, Sioux Falls, South Dakota; Twilla Peterson, student, Concordia College; Verna Rosetter, student, St. Olaf College; and Kay Skavanger, student, Concordia College.

RNS

AT YOUTH ASSEMBLY—Shown above are some of the 1,800 delegates and visitc the World Council of Churches' first European Youth Assembly in Lausanne using phones to listen to translations of addresses.

rches we must not expect to ad-
ce toward a Christ-centered uni-
sal Church living in fellowship
rendering a united witness to the
ld."

n his concluding remarks, Dr. Vis-
't Hooft said "we must gladly ac-
t the opportunity for Europe to
y a new role in the world—the role
service instead of domination. Are
" he asked, "the beat generation in
ng churches in an exhausted old
tinent? Or are we a real youth
vement in churches which are be-
renewed in a continent which dis-
ers a new vocation?"

n his talk, which was essentially
elaboration of Dr. Visser 't Hooft's
eal to Europe to discover and pur-
its new vocation, Mr. Thomas said
main task of the churches is to
trace the new patterns of service
he world at large.

Europe, he said, must "discern the
ificance of the basic ideas, aspira-
s and passions underlying the
tical and social changes in Asia
Africa and see the hand of God
work."

Creative Interdependence

Mr. Thomas, who was formerly
th secretary of the Mar Thoma
urch of Malabar, said that, first,
ope "must transform the imperial-
nationalist battle into a creative re-
on of genuine interdependence,"
gnizing that "the real source of
sions is the carry over of the psycho-
cal attitudes of the colonial period."
econdly, he said, Europe "must be
cerned with insuring that Asia and
ica have the economic and techni-
assistance required, while at the
e time preparing itself to accept a
ving down of the rate of growth
ts own standard of living."

He asked: "Should not the churches
te a public opinion and agitate at
government level for an invest-
nt of one to five per cent of the
onal income for underdeveloped
s?"

Third, Mr. Thomas continued, Eu-
e "must contribute to the develop-
nt of a genuine concern for men
conditions in which human dig-
finds expression." And, fourth,
ope must challenge youth to new
cepts of the missions, "not as a one-
movement from Christian to non-

REBUILD GOAT-EATEN CHURCH

Anglicans in Thargonindah, Western Queensland, Australia, are collecting funds to build a new church that will replace one literally eaten to the ground by goats.

The old church, erected at the beginning of the century, was fashioned from cane grass, but it was gradually nibbled away by herds of goats roaming the area. The Anglican community was finally forced to hold its religious services in a small public hall.

A sum of $14,000 already has been collected for the new church, which will be built of goat-proof material. Construction is expected to begin in July.

Christian lands, but a mission of one Church in one world."

In another talk, Dr. Nick A. Nissiotis of Athens, Greece, associate director of the World Council's Ecumenical Institute at Bossey, near Geneva, stressed the vital need of Christian unity. He charged that when Christians lose their sense of unity, they are no better than "anxious spectators of history while Christianity becomes reduced to an ism and the Church becomes merely one institution among many."

In such circumstances, he said, the Church is seen simply as struggling for power with local political authorities, opposing scientific discoveries, and fighting on an equal footing with ideologies like Marxism and atheistic Existentialism."

Dr. Nissiotis warned that the divided churches have lost "the sense of a Church that stands over and transcends all fleeting appearances of the world, all ideologies, all political systems." He said that "all efforts which tend to exteriorize the Christian faith under the form of a civilization end up as a sacred imperialism, a mission associating itself with the world to instruct the so-called non-civilized."

"The light of the European Church," he said, "is that of a broken mirror. The Mystery of Christ has become a rational system intellectually satisfying, but in danger of losing the power of universal, dynamic conversion. Christians must see the world as a whole, without distinctions of peoples, races and countries. Only then will the Church recover unity."

The delegates to the Youth Assembly were welcomed by President Max Petipierre of Switzerland and by Professor Henri d'Espine of Geneva, president of Swiss Protestant Federation.

Bible Institutes Surveyed

Bible institutes and colleges in the United States and Canada now total 232, according to a survey conducted by the Accrediting Association of Bible Colleges.

Of this figure, 182 are in the U.S. and 50 are in Canada. Of 223 schools, 120 classify themselves as Bible colleges, while 103 use the name Bible institutes.

Total day registration in 217 institutions reporting their enrollments came to 23,584 in the first semester of last year. Another 8,966 were enrolled in 90 evening divisions, with a total 206,274 enrolled in 32 correspondence divisions. Men outnumbered women in day school registration by 11,565 to 9,151.

Two schools, Moody and Prairie Bible institutes, with 2,700 and 1,000 of their alumni respectively in active foreign missionary service, have given training to 15 per cent of all Protestant missionaries from the U.S. and Canada, the association said. It noted that at least half of all the missionaries from North America have received preparation in a Bible institute or Bible college.

SEMINARIES TO MERGE

Two theological seminaries, one of each denomination which formed the United Church of Christ, are preparing to merge and relocate on a new campus in the Minneapolis-St. Paul area in Minnesota.

Involved in the negotiations are the Mission House Theological Seminary, Plymouth, Wis., an institution of the Evangelical and Reformed Church, and the Yankton (S. D.) College School of Theology, which is supported by the Congregational Christian Churches.

The consolidation was revealed while a special session of the United Church's General Synod was being held to consider a constitution for the denomination, formed in 1957 by a merger of the E & R Church and the Congregational Christian General Council.

The Twin Cities' seminary, expected to be established by the merger of the two schools, would serve not only the United Church, but possibly other denominations, according to Minnesota executives of the Congregational and E & R Churches.

Assistant Called

Dr. Walter H. Hellman, for seven years President of the California District of the American Lutheran Church, has accepted the call of the Executive Committee of the South Pacific District of The American Lutheran Church to the office of Executive Vice-President of the District.

Working with Dr. Gaylerd Falde, President-elect, Dr. Hellman will have the major share of his duties in the northern portion of the District. He will live in the San Francisco Bay Area with an office to be established in that region. He will begin the duties of his new office on January 1, 1961.

Weather Bureau Honors Colonial Clergyman

The U.S. Weather Bureau announced that it has established a new award for volunteer weather observers to be named in honor of the Rev. John Campanius Holm, colonial Lutheran clergyman, who made the first scientific observations of weather on the North American continent.

The John Campanius Holm award is being presented to 30 private citizens who for periods as long as 50 years have observed the weather in their communities and made regular reports to the U.S. Weather Bureau. They are among 12,000 volunteer observers whose unpaid work supplements the professional staff of the bureau and enables it to cover the entire United States with accurate temperature, wind, and rainfall statistics.

Pastor Holm was born in Sweden in 1601 and in 1642 came to America to serve as chaplain to the settlers of the colony of New Sweden on the Delaware River. He also became a pioneer missionary to the Indians, converting many to Christianity during the six years he labored in America before returning to Sweden.

A keen student of science, the clergyman made accurate observations of rainfall and temperatures in the new American colony. His record for the years 1645-46 was published under his Latin name "Campanius" and forms the oldest reliable record of American weather.

The Weather Bureau has also established an award in memory of Thomas Jefferson, who kept a continuous daily record of the weather from 1776 to 1816. The two awards will be given annually to those who qualify for special recognition, Dr. F. W. Reichelerfer, chief of the Weather Bureau, said.

Brazilians Help Rebuild East German Churches

A contribution of 114,349 cruzeiros ($672) has been received in Berlin from Brazilian Lutherans in support of German Evangelicals' current drive for church reconstruction in the Soviet Zone city of Dessau.

The money came from three of the constituent synods of the 600,000-member Evangelical Church of Lutheran Confession in the South American country.

Every year the Board of Welfare of the Evangelical Church in Germany selects one of its cities that suffered heavy war damage as a special church rebuilding project to be supported by all the country's territorial Churches. Dessau, the capital of Anhalt province which was severely bombed in March 1945, is the 1959-60 choice.

Lutherans Discuss Joint Mexico Seminary

Lutheran representatives from Central America and the northern part of South America reached a tentative agreement at a meeting in Mexico City to establish a theological seminary which would serve major Lutheran bodies working in those areas.

Delegates at the sessions appointed an interim committee to work out details for the seminary, including its location and plan of operation.

Called by the Mexican Lutheran Church, the meeting was attended by representatives of the Evangelical Lutheran Church's Colombia Synod, the Lutheran Church — Missouri Synod's Caribbean District and the German Evangelical Church in Mexico.

Also present were Lutheran leaders from Guatemala, Panama, Colombia, and Venezuela, as well as denominational officials from the American Lutheran Church, with which the Mexican Lutheran body is affiliated, t ELC and Missouri Synod in t United States.

The National Lutheran Council w represented by Dr. Stewart W. H man, executive secretary of its Divis of Lutheran World Federation Affa and secretary of the division's Dep ment of Lutheran Cooperation in La America.

Delegates agreed, in a resoluti that the seminary would have "t or more faculties" with each appo ed by the "body or bodies concern but within the framework of the c stitutionally established policies a procedures of the institution."

At present the Mexican Luthe Church has its own seminary in M co City, but it was indicated that t school is prepared to merge with proposed new institution.

Valpo University Buys Eastern College Site

Valparaiso University, an Indi institution of the Lutheran Churc Missouri Synod, has acquired a 55 cent interest in a 1,800-acre Poc Mountain resort in Pennsylvania ued at $2.1 million.

The university will continue operate the resort as a private en prise for possibly two or three ye after which Valparaiso expects to it as an eastern branch or as a ju college.

The educational needs of mem of the Church in the northeast states will be surveyed first, explai Dr. O. P. Kretzmann, president of university.

Pocono Crest's facilities incl three hotels, and 50 cottages, acc modating 1,000 persons; a 1,000- auditorium, a large restaurant, a l lake and three summer youth ca Founded as Lutherland, it was op ed by the Lutheran Camp and Co ence Association until 1943, whe was sold to private management.

Richard Meier, Evansville, Ind trustee of the university and a figure in the acquisition, called Pocono Mountain site, on Route about 20 miles northwest of Stro burg, ideal for a college. He said Valparaiso also is negotiating branches in California and Florid

bert Long Heads NLC American Missions

A son of the church leader who di-ed the National Lutheran Council 18 years has been named executive retary of its Division of American ssions.

He is Dr. Robert W. Long, 50, the past ten years pastor of Christ theran Church in Columbus, Ohio, congregation of the American Lu-ran Church.

His father, the late Dr. Ralph H. ng, served as executive director of Council from 1930 until his death 1948. His two brothers are also tors in the ALC, Edward at Austin, xas, and James at Massillon, Ohio.

Elected by the Executive Committee the NLC, Dr. Long will assume his w post in Chicago on Sept. 1 as cessor to Dr. H. Conrad Hoyer, w associate executive secretary of Division of Home Missions of National Council of Churches. Dr. yer headed the NLC's missions gram for 17 years before joining inter-denominational agency on y 1.

'isconsin Synod Favors Split With Missouri

The Wisconsin Evangelical Luther-Synod's Southeastern Wisconsin strict went on record at its biennial nvention in Milwaukee, Wis. as voring a split with the Lutheran urch—Missouri Synod unless the ng standing doctrinal dispute be-een the two denominations is re-ved.

Action was taken after the Wiscon-Synod's Commission on Doctrinal tters reported an impasse in nego-tions with the Missouri Synod.

Delegates to the southeastern district eting overwhelmingly adopted a res-tion calling on the Wisconsin Syn-, "either in its next convention or in pecial convention," to "face the im-sse" and if necessary declare a break relations.

The Wisconsin Synod's next biennial nvention will be held at Milwaukee August, 1961. A split between it d the Missouri body would disrupt Lutheran Synodical Conference of rth America, which includes the denominations, the Synod of angelical Lutheran Churches (formerly the Slovak Lutheran Church), and the Evangelical Lutheran Synod (formerly the Norwegian Synod).

The dispute involves Wisconsin Synod charges of "unionism" in the Missouri Synod—or the joint practice of religion with persons not in doctrinal agreement.

Pastor Oscar J. Naumann of Milwaukee, president of the Wisconsin Synod, said that the controversy has led to the resignation of 3,100 communicant members, 44 pastors, six professors and 10 parish school teachers in the last three years. The resignations presumably indicated impatience with the synod's failure to declare a break with the Missouri group.

Washington News Notes

Active Retirement—One of Washington's busiest men in church affairs is the retired executive secretary of the Board of Higher Education of the United Lutheran Church in America. Dr. Gould Wickey, who held that post for 33 years, was honored by his Synod when they presented him with a certificate of appreciation for his faithful service during 44 years in the active ministry.

Maryland Synod President Frank Fife noted that the issuing of this certificate on his retirement from the Higher Education post is not keeping Dr. Wickey from continuing his service. Since leaving the ULCA position in New York City, the educator with a string of doctorates has assumed the directorship on a full-time basis of the National Lutheran Educational Conference which has its headquarters in the nation's capital. The NLEC is composed of seminaries and colleges of all the major Lutheran bodies and seeks to improve the quality of their faculties through a graduate-fellowship program and a placement service.

Things in Common—The Rev. Maurice Sweeting, Inspecteur Ecclesiastique of Montbeliard, France, paid a fraternal call on the Rev. Herbert Stein-Schneider, pastor of The French Church in the nation's capital.

Although Inspecteur Sweeting is Lutheran and Pastor Stein-Schneider's responsibilities place him in an autonomous congregation with no official ties either in France or America, the two found much common ground, as is typical of French Protestants.

According to Inspecteur Sweeting there are about 800,000 Protestants in France's 45 million population. Of these, about a third are Lutheran and two-thirds are Reformed. Differences within the Protestant groups are not emphasized. For instance, the two denominations cooperate in mission activities, youth groups, and seminaries, in spite of differences in theology.

From Berlin to Washington—The Washington telephone directory has a bold-face line: "SUICIDE PREVENTION SERVICE." Investigation revealed that this was a one-man operation run by a Lutheran, and that the idea had been borrowed from a Lutheran pastor who carries out the idea on a much larger scale in West Berlin.

Karl Kilander, the volunteer life-saver, is a graduate of Gustavus Adolphus College with an M.A. from the University of Nebraska. In addition to operating a tutoring school, he answers phone calls made in response to his phone book listing. In emergencies, he looks up the caller in person. In most cases, he confines his counseling to a phone conversation.

Inspiration for his idea came from Dr. Klaus Thomas, a German pastor-doctor-psychiatrist who runs a clinic for the "tired of living" in Berlin, which has one of the highest suicide rates in the world. A large volunteer staff of specialists deals with the suicide-prone face to face. Kilander did not meet Dr. Thomas when he visited Washington. But a newspaper clipping planted the seed, and the idea bore fruit.

By Robert van Deusen and Charles de Vries

Within the ELC

The ALC Men Organize This Month

Delegates representing some 55,000 men in the United States and Canada will gather in Minneapolis, Minn., Aug. 25-28 under the slogan "Greater Works in Christ" to organize a new and stronger men's organization.

The constituting convention of the new Brotherhood of The American Lutheran Church will be held Saturday and Sunday, Aug. 27-28. It will follow two days of closing conventions for the present brotherhoods of American, Evangelical and United Evangelical Lutheran churches.

"We're stepping out with an entirely new vision," said Al E. Doerring of Minneapolis, who has been named executive director of the new men's auxiliary.

Several weeks before the convention, registration already had exceeded the combined delegate count of the three brotherhoods' previous conventions.

"This and the challenging program to be presented to the delegates indicates the quality of interest in this rapidly expanding area of church-work," Doerring said.

Resolutions to be placed before the convention call for social and spiritual action such as the following:

—Expansion of the work of churchmen with youth, particularly rejected youth and juvenile delinquents.

—More seminars and retreats for laymen, following the upsurge of interest in this area in the past two years.

—Placement of the organization's contact men in each congregation of The ALC. There are now some 2,200 affiliated Brotherhoods, involving about half the parishes in the new church. Contact men would help reach the remainder.

—Development of rehabilitation and visitation work with men in institutions such as county jails, mental centers, hospitals. Several local groups have led the way.

Change of Name?

The board of the Brotherhood has prepared a resolution giving delegates the opportunity to vote on whether they want the organization's official name to be "Brotherhood of The American Lutheran Church" or "The American Lutheran Churchmen."

They also will discuss adoption of a project in which local Brotherhoods would purchase distinctive road signs to identify congregations of The American Lutheran Church. Officials said numerous requests have been received for a uniform marker.

Another resolution would empower the Brotherhood director to "increase the manpower of the Brotherhood that would be available to aid and carry out the program of the Division of Stewardship of The American Lutheran Church."

Delegates will be asked to approve a proposed monthly publication in pocket-size format dealing with activities of the organization. Other resolutions would continue and extend well-known Brotherhood programs such as Big Brother and similar welfare projects, and Parish Conservation work.

The programs will be developed according to the organization's four-fold purpose of education, devot fellowship and service, Doerring s

Joining together in the merger be the UELC Church Men, of wh Harry H. Nelson of Greenville, Mi is president; ALC Brotherhood, he ed by Dale H. Bruning of Brun Neb.; and ELC Brotherhood, of wh R. H. Alexander of Sioux City, Io is president.

Closing Sessions Set

Closing conventions of the E and UELC groups will be held the Leamington Hotel here. The A group's final meeting will be at Curtis Hotel.

The closing of business in the th organizations Friday, Aug. 26, be followed by a joint fellowship l quet at 6:30 p.m. that evening in Leamington Hotel. Speaker will Dr. Norman Menter, Detroit, Mi vice president of The American theran Church, president of its Mi gan District and president of the tional Lutheran Council.

The constituting convention be at 8:30 a.m. Saturday in Central theran Church with an opening s ice led by the Rev. Johan A. Tho of Willmar, Minn., convention h leader; Mr. Bruning, who will pre

FAMILY OF PASTORS—The fourth ordination service in the family of Dr. Arthu Hanson, president of the Northern Minnesota District, took place in Trinity Chu Moorhead, Minn., Sunday forenoon, July 3. At this service John Richard Hanson, yo est son, was ordained to the ministry on a call to be associate pastor of Olivet Chu Fargo, N. Dak. Dr. Hanson preached the sermon and officiated at the ordinatio John, as he has done for his three older sons. Pictured above are, left to right: J H., Pastor of Zion Church, Glendive, Mont.; John R., the ordinand; Dr. and Mrs. Ha Rolf G., Trinity Church, Spring Grove, Minn.; and Paul A., Vinje Church, Willmar, M

opening prayer; and Dr. Oscar C. ison, pastor of The ELC's new ie missions church in Oslo, Nor-, who will present one of a num- of scheduled Bible studies.

t the 9 a.m. business session, the 5 delegates will pass on resolu- s and witness a ceremony in which idents of the three men's groups symbolically link their organiza- s.

ew officers who will be elected in- le a president, first vice president, nd vice president, secretary and surer.

etween three and four thousand ons are expected to attend the Brotherhood rally at 3 p.m. Sun- Aug. 28, in Central Lutheran rch.

massed chorus of up to 300 men sing two groups of chorales un- the direction of Dr. Oscar Overby Northfield, Minn., during the rally. chorus, made up of experienced ers from throughout the Brother- ds, will be rehearsed in advance of during the convention.

he major address, "Men of the ter in Our Time," will be de- red by Dr. William E. Hulme of rtburg Theological Seminary, Du- ue, Iowa.

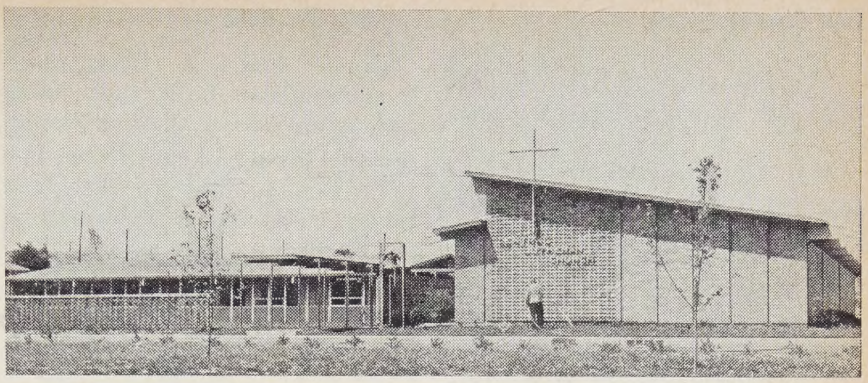
he first national officers and staff nbers of the new organization will installed during the rally by Dr. liam Larsen, secretary-elect of The erican Lutheran Church.

urch-of-the-Month n Great Falls

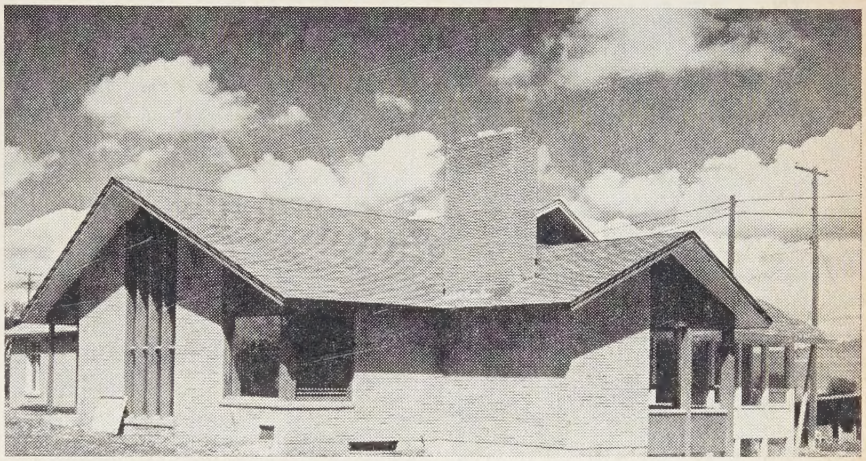
reat Falls, Montana's second larg- city, will be the location of the gust church-of-the-month. Redeem- Lutheran Church will be the first rch in the Riverview Addition, an separated from the rest of the by the Missouri River. It will be third ELC congregation in the

site was purchased some time ago plans for a first unit have been vn. The Rev. Richard M. Waag, nerly of Plentywood, Mont., has un work there. First services will eld Sept. 18.

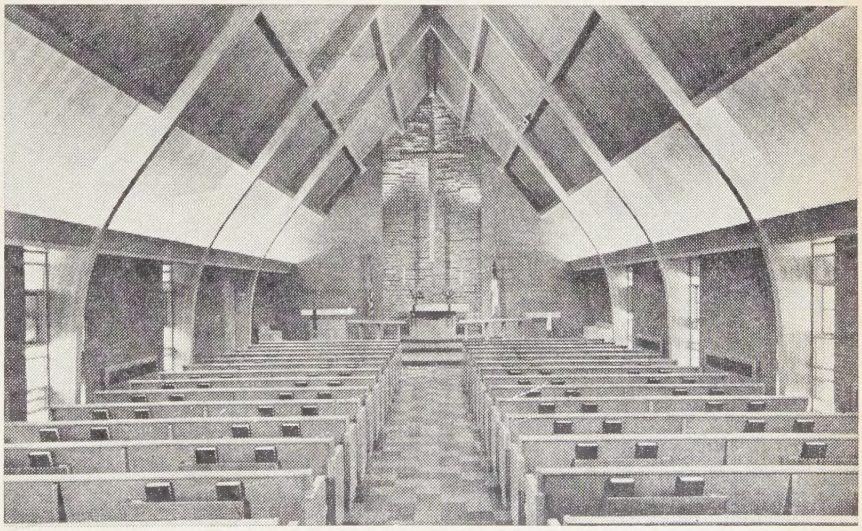
reat Falls is a major distribution er for a large wheat and cattle ducing area. It is also the home of strom Air Force Base.



DALLAS CHURCH DEDICATED—Central Church, Dallas, Texas, recently dedicated the first two units of its church plant on its new property six miles from its previous location. Included in the new $150,000 construction is an air-conditioned Sunday School and office building and a temporary sanctuary. Dedicatory rites were conducted by Dr. V. T. Jordahl, president of the South Central district. The Rev. Roy M. Quill is pastor of the parish.



NEW MONTANA CHURCH—Shown above is the first unit Sunday School and youth building recently dedicated by Polson Church, Polson, Montana. Included in the $46,000 structure is a fellowship hall, kitchen, study, two fireside rooms and seven classrooms. Dedication was conducted by Dr. R. A. Daehlin, president of the Rocky Mountain district. The Rev. Olaf Magis is pastor of the parish.



MILWAUKEE CHURCH DEDICATED—Trinity Church, South Milwaukee, Wis., the Rev. Richard J. S. Vordale, pastor, recently dedicated a new church plant, the nave of which is shown above. Four former pastors participated in the festivities: the Rev. O. H. Hofstad, the Rev. Paul Fretheim, the Rev. T. S. Hanson, and the Rev. John R. Refsell. Dr. Myron Austinson, president of the Eastern district, conducted the dedicatory rites. Seating capacity of the nave is 400. Included in the new construction are 16 classrooms.

The Cover Story

Pictured on the front cover of this issue of LUTHERAN HERALD is the new first unit church of the Lutheran Church of the Cross, Victoria, B.C., Canada. This new Home Mission congregation is the first ELC church on Vancouver Island in British Columbia. The first service of the congregation was held on Pentecost Day in the new building constructed before the pastor, the Rev. Victor Propp, arrived. The first unit church will seat 200 for worship and has a large daylight basement suitable for Sunday school use. Vacation Bible School is being conducted this summer by the parish.

Academy Choir Tours

The choir of Augustana Academy, Canton, S. Dak., is making a late summer tour. The following is the itinerary:

August 11—St. John Church, Sioux City, Iowa

August 12—St. Olaf's Church, Fort Dodge, Iowa

August 13—Our Savior's Church, Osage, Iowa

August 14 a.m.—First Church, Waterloo, Iowa

August 14 p.m.—Faith Church, Calamus, Iowa

August 15—Luther Valley Church, Beloit, Wis.

August 16-21—Constituting Convention of The ALC Luther League, Milwaukee, Wis.

August 22—Viroqua Church, Viroqua, Wis.

People

The Rev. Erik B. R. Haave, formerly pastor of the Midale, Sask. parish, now serves Central Church, Provost, and Our Savior's Church, Bodo, Alta.

The Rev. A. M. Hegre, formerly of Hanley Falls, Minn., is now serving the Mt. Sterling, Wis. parish.

The Rev. L. M. Larsen, formerly of Moorhead, Minn., is now serving a new Home Mission parish in Duluth, Minn.

The Rev. E. David Natwick, formerly of Minneota, Minn., is now serving a new Home Mission parish in Palm Desert, Calif.

The Rev. Fred D. Dommer, pastor for the past 11 years of Gold Hill Church, Butte, Mont., has begun work to establish a new Home Mission congregation in Anaheim, Calif.

The Rev. Marshall D. Moen has resigned as associate pastor of Zion Church, Duluth, Minn., in order to accept a call to become pastor of American Lutheran Church, Long Prairie, Minn., effective September 1.

Mr. James Burkhard, a graduate of Purdue University, was recently installed as business administrator of Ascension Church, Milwaukee, Wis., the Rev. Hoover Grimsby, senior pastor.

The Rev. Leo J. Lellelid, missionary on furlough from Madagascar, was recently granted a Master's Degree by the Divinity School of the Federated Theological Faculty at the University of Chicago. Missionary Lellelid turned to Madagascar in July.

The Rev. Oliver V. Everson ha signed from Bethany and Belle Churches, Howard, S. Dak., in o to accept a call to Hudson Chu Hudson, S. Dak.

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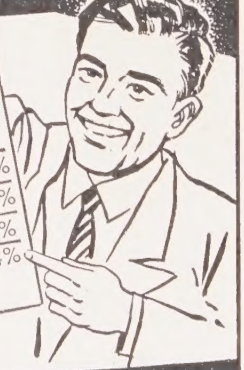
75	6.3%
80	7.4%



Write also for information on "Wills, Gifts through Life Insurance, Memorial Gifts, and Special Gifts" suggestions.

Write for free booklet to:

THE ABIDING MEMORIAL FOUNDATION
THE EVANGELICAL LUTHERAN CHURCH
422 South Fifth Street, Minneapolis 15, Minnesota

Parish Conservation Serv

The merits of the propositions adver below have not been investigated and Parish Conservation Service assumes n sponsibility in the matter. Send your and communications to: The Parish Co vation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. (I to ad number when inquiring.)

FOR SALE

Homes

3 bedroom rambler, 2 years. old. and sewer in street but not connected. H and water softener furnished. Price $1 incl. water and sewer assessment. 6

Businesses

Thriving restaurant and drive-in bu on Yellowstone Trail in S. Dak. Wil equipment and lease bldg. Good busine a small beginning investment and for person. 6

Gift shop in Colo. Located in large ping center. Refined type of business. mark cards, ceramics, costume jewelry Wonderful opportunity for a couple to over established business. 6

WANTED TO RENT

Employed girl wishes to rent furn or unfurnished 1 or 2 bedroom apt. in Mpls. by Sept. 1. 6

POSITIONS WANTED

Seminary senior couple with 2 childre sire position for 1960-61 school year. as taker or similar work in Twin City Wife also experienced stenographer-bookl er. Available Sept. 10. 6

Present cashier of small town bank 13 years banking experience desires locate as assistant cashier or Farm sentative. 6

HELP WANTED

Housekeeper wanted. Could use hu and wife. Room with private bath. 2 da

LOAN CERTIFICATES

Prince of Peace Lutheran Church Roseville, Minn., has loan certificates sale for church expansion at the fo ing rates:

5% for 5 yrs., 5¼% for 7 yrs., 5½% for 10 yrs.

Write for more information, or ind the size certificate you want, before gust 12.

Contact: DR. ROBERT ROSSING 1504 Edgewater Ave., St. Paul, Min

ted in Lake Minnetonka area. Good
es. 677-7F
rish secretary in 2,000 member East.
cong. Work could be arranged to in-
e that of administrative aide to pastors
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r. 677-8F
ortician. Excellent opportunity for li-
ed embalmer and funeral director with
ressive funeral home in excellent grow-
community of 6000 in NE N. Dak. Good
ing conditions with salary commensurate
ability. Prefer married man with family
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edical doctor needed in city of 1400.
is county seat and has new Memorial
ital. Doctors serve large area. Located
Cent. Wis. in most attractive vacation
677-10G
eat cutter with locker plant experience
ed. Located in college town in So. Minn.
677-11G

Announcements

he annual meeting of the Augustana
demy Association will be held Monday
ang, August 15, 8:00 p.m., in the Acade-
gymnasium.

ill give away 200 word editions of the
eran Hymnary to anyone who will pay
postage. Rev. Robert Witte, Cambridge,

Want Ads

Rate $1.00 a line, minimum charge $4.00

Vanted: 36 10′ pews (used) for home mis-
congregation. Mount Calvary Luth.
rch, Trempeleau, Wis. Contact Odean G.
nan, Pastor.

Vanted: Would like to buy about 50 used
es, in good condition, of the Lutheran
nnary for Bloomer Prairie Church. Write
. Hanson, Secy., Bloomer, Wis.

Vanted: 300 Concordia Hymnals music edi-
. Denny Park Lutheran Church, 766 John
et, Seattle 9, Washington.

or sale: SALEM LUTH. HOMES, homes
aged and infirm, Elk Horn, Ia., offer for
$350,000 in 20-yr., negotiable, first mort-
e bonds in denominations of $100, $500,
$1,000, earning 5% interest, payable an-
lly Jan. 1. For information write to Shelby
nty State Bank, trustee, c/o Mr. Marion
se, or Pastor Soren S. Kaldahl, Supt., Sa-
Luth. Homes, Elk Horn, Ia.

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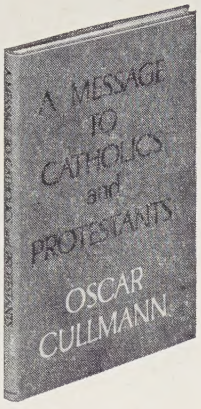

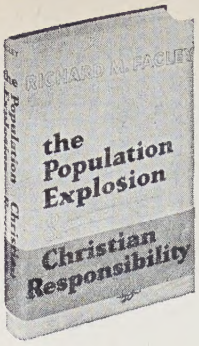

What People Are Discussing

A MESSAGE TO CATHOLICS AND PROTESTANTS
by Oscar Cullmann

A well-known Protestant theologian sets forth proposals for realizing Christian solidarity between Catholics and Protestants. Reviewers call Cullmann's book a timely, imaginative, and workable next step in Protestant-Catholic relations.

$1.50
Code 31-4277

A PROTESTANT SPEAKS HIS MIND
by Ilion T. Jones

In this outspoken book the author examines the various issues upon which Protestants and Roman Catholics come into conflict and assesses the terms upon which peaceful co-existence may—and may not—reasonably be hoped for. He also discusses the religious-political issue of a Roman Catholic as president.

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THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY
by Richard M. Fagley

Here is a timely volume that presents fully the Protestant attitude toward responsible parenthood. The population explosion is already here, and the solution, to a large degree, must be found at the religious level. The author discusses the growing awareness of the church in the problem, the neglect at government level, religious obstacles, and the need for a clear and conscientious stand on the matter.

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Code 31-6203

HOW TO SERVE GOD IN A MARXIST LAND
by Karl Barth and Johannes Hamel

The title of this book, as "Newsweek" reported, "is the poignant subject of a celebrated exchange of letters between the Swiss theologian Karl Barth and East German Pastor Hamel . . . comprises an extraordinary document about the problem of faith in this very political world."

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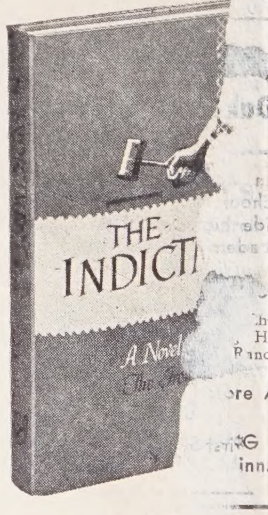

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